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ABSTRACT

The As We Teach and Learn program consists of an instrument to assess the Catholic dimension of a school and is designed to be used with study modules in a faculty-meeting format. Module topics include: "Faith Community"; "Faith Development"; "Religion Curriculum Articulation: Faith as the Root of all Instruction"; "Service Learning"; "Prayer and Liturgy Integration"; and "Social Justice." Each module has been created so that it can stand alone or be used with other modules. Each module contains an overview of the complete program, a general introduction, directions and suggestions for using the program, a suggested first faculty meeting outline, an introduction to the module, outlines of five meetings, materials which can be duplicated, a suggested final faculty meeting, and a school planning form. This module, "Service Learning," focuses on programs promoting and teaching serving and ministering to others. Five specific topics include: "Core Values: Prelude to Service"; "From Values to Service: The Leap of Faith"; "From Vision to Advocacy: On Earth as It Is in Heaven"; "Covenant Community: A Required Context for Service Learning and Servant Leadership." Ten appendices are included. (RJC)

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As We Teach and Learn:

Module 04

Service Learning

Bill Grace, Ph.D.

SO 028 675

Recognizing Our Catholic Identity

U.S. DEPARTMENT OF EDUCATION
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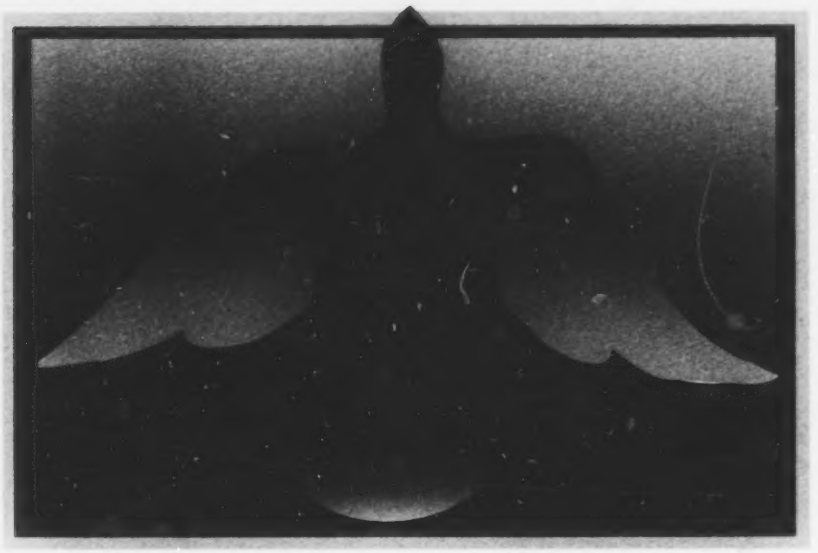

Recognizing Our Catholic Identity

Module 04

Service Learning

Bill Grace, Ph.D.

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Karen Ristau and Regina Haney

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Contents

Introduction v

How to Use This Program vii

Organizing Faculty Meetings ix

Service Learning 1

1. Core Values: Prelude to Service 3
2. From Values to Service: The Leap of Faith 5
3. Service and the Pedagogy of the Oppressed 9
4. From Vision to Advocacy: On Earth as It Is in Heaven 13
5. Covenant Community: A Required Context for Service Learning and Servant Leadership 17

Coming to the End: Sustaining Identity 19

Assessment of the Catholicity of the School 23

Appendices

Action Plan Form ..... Appendix A.1
Action Steps ..... Appendix A.2
Action Plan Evaluation ..... Appendix A.3
List of Values ..... Appendix B
Scripture Reading and Reflection Questions ..... Appendix C
Reflections on Community Services ..... Appendix D
Reflections on Core Values ..... Appendix E
Kouzes and Posner Questions ..... Appendix F
Reflections on the "Lord's Prayer" ..... Appendix G
Reflections on Community ..... Appendix H

Order Form 37

Introduction

From the first moment that a student sets foot in a Catholic school, he or she ought to have the impression of entering a new environment, one illumined by the light of faith and having its own unique characteristics, an environment permeated with the Gospel spirit of love and freedom...

The Religious Dimension of Education in a Catholic School

This quotation states an ideal each school seeks to obtain. In the daily routine of school life, the ideal may occasionally seem beyond reach, but parents, children, teachers, parish members, leaders and indeed, the community, expect the Catholic school will somehow be different from other schools. It is, after all, a Catholic school.

Capturing the essence of a Catholic school means being able to define and identify the signs which mark the school as Catholic. It means being able to describe and see in practice the Catholic identity of the school and most of all, understanding the deep underlying significance of those practices. It means being able to explain and demonstrate a living answer to the question, "How is this school Catholic?"

The answer does not often come quickly. Which activities, lessons, events and processes provide the example? What are the right words to explain? Catholic identity rests not only in the curriculum, activities and school policies, but also in the part of the school that is not rational, certain or linear. The Catholic identity, then, also is found in ceremonies, in the environment and in the way people interact with one another. It is here one sees the values and the faith dimension of the school. In many places, the Catholic identity almost seeps through the woodwork. The distinctive patterns and beliefs are so ingrained they are unconscious or taken for granted. In other places, they are not well-established; while in other schools, they are articulated clearly and celebrated publicly.

The National Catholic Educational Association identified "Catholic Identity of the Catholic School" as a major topic as Catholic schools enter the 21st century. Identity issues were addressed at the National Congress on Catholic Schools for the Twenty-First Century. The Congress produced statements for the future direction of the schools. NCEA is committed to the belief statements of the Congress stated here:

- The Catholic school is an integral part of the church's mission to proclaim the gospel, build faith communities, celebrate through worship and serve others.
- The commitment to academic excellence, which fosters the intellectual development of faculty and students, is an integral part of the mission of the Catholic school.
- The Catholic school is an evangelizing, educational community.
- The spiritual formation of the entire school community is an essential dimension of the Catholic school's mission.
- The Catholic school is a unique faith-centered community, which integrates thinking and believing in ways that encourage intellectual growth, nurture faith and inspire action.

- The Catholic school is an experience of the church's belief, tradition and sacramental life.
- The Catholic school creates a supportive and challenging climate which affirms the dignity of all persons within the school community.

As We Teach and Learn: Recognizing Our Catholic Identity provides a process to convert belief statements into direction and action.

The program has been designed to be used in a variety of ways, following a timeline chosen by the participants. It is intended to help the faculty celebrate the already visible signs of Catholicity and actively create within the fabric of the school an even deeper commitment to the lived tradition of the gospel.

Many people contributed ideas, energy, encouragement and support to the development of this project. The Executive Committee of the Supervision, Personnel and Curriculum section of the Chief Administrators of Catholic Education Department articulated both the need for more resources and the original ideas for the format. Remembering the success of the *Vision and Values* program, committee members asked for materials that would reflect the process orientation and the foundational content that *Vision and Values* offered to school faculties. It is hoped that this program fits those requirements.

Planning, which included people from regions across the country, was made possible by support of the Father Michael J. McGivney Fund. Critic readers and pilot schools (elementary and secondary) contributed suggestions, further refinement and encouragement. They made certain the program would be presented in a "user-friendly" format. We are grateful for this support.

A final word of thanks is due Patty Myers-Kearns, our attentive and thoughtful NCEA administrative assistance, who managed to keep multiple manuscripts, their writers and the editors organized.

The work of teaching and learning, carefully done by communities of people who incorporate the characteristics found in this project, will certainly be a foundation toward fulfilling the ideal of a "new environment...illumined by the light of faith."

Regina Haney
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Washington, D.C.

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How to Use This Program

The program consists first of an instrument to assess the Catholic dimension of the school followed by study modules designed in a faculty-meeting format. Following the assessment, leaders will be able to select an appropriate study module. Specific study modules have been designed for each of the six characteristics examined in the assessment. They are:

- Faith Community
- Faith Development
- Religion Curriculum Articulation
- Service Learning
- Prayer and Liturgy Integration
- Social Justice

As We Teach and Learn: Recognizing Our Catholic Identity has been intentionally designed to be flexible. Participants should make critical decisions to fit their individual school needs.

Therefore,

- The timeline is open-ended. No one knows the local school agenda better than the local school leadership team. School teams should schedule the use of this program as an integral part of their faculty meetings, while still mindful of other necessary business. Perhaps, one meeting a month could be planned around a segment of a particular module, or some part of a module could be done at each meeting. Larger parts of the whole module could be used for a faculty retreat. Further, leadership teams will know how many meetings can be scheduled. It is preferable to move slowly and thoroughly through the modules rather than feel compelled to "finish." An in-depth study over time may provide a better learning experience for faculty members.
- The sequence is fluid. Each module is complete in itself and does not depend on a sequence for learning. After using the assessment tool with the faculty, select the module which best fits your particular needs. You may already be focusing on a particular topic and find one of the study modules helpful. Some schools often select a "theme" for the year, or all the educational units in the school may wish to emphasize a special area. One of the study modules may prove especially helpful and can be used along with other programs.

As We Teach and Learn: Recognizing Our Catholic Identity is made up of seven components:

a) An assessment package of ten tests, which pinpoint where your school may need to focus;

b) Six study modules designed in faculty-meeting format that will help the development in a specific area.

The Assessment

This assessment consists of questions designed to help you identify areas where your school community needs more development or better understanding. Ten copies of the test are in each packet. Scoring directions also are included.

Modules

Each module has been created so that it can stand alone or be used with other modules. Each module contains:

- An Overview of the Complete Program
- General Introduction
- Direction and Suggestions for Using the Program
- A Suggested First Faculty Meeting Outline
- Introduction to the Module
- Outlines of Five Meetings
- Materials Which can be Duplicated
- A Suggested Final Faculty Meeting
- School Planning Form

The various appendices in each module are meant to be photocopied. This, however, is not true of the rest of the program. The NCEA asks that you order more copies of the modules or assessment if they are needed.

Every module also includes an action and evaluation form which can be duplicated. These should be distributed to everyone working on the project to outline objectives and accomplishments over a period of time.

Order Forms

At the back of this book is an order form for both the assessment and the modules.

Organizing Faculty Meetings

Karen Ristau

Purpose

To celebrate accomplishments in all areas of the school, to begin a common reflection on the Catholic identity of the school and to identify areas of Catholic identity as a focus for the following year.

Background/Resources

1. This first meeting should be held in late spring or as the last meeting of the school year, but planned well ahead of time. The outcomes of this meeting will provide direction for the beginning of the next school year.
2. During the meeting, the group will celebrate the accomplishments of the year and will plan an area of focus for the coming year.
3. During the second half of the meeting, even though the discussion certainly will include a critique of the current state of the school, *do not let the tone of the meeting become disparaging*. Maintain a positive climate throughout.
4. The outline presented here suggests what may be done. The meeting planner should adapt the outline to fit the needs of the particular school community. For instance, you may wish to include many people or limit the process to the faculty.
5. Resources include:
   a. *Catholic Identity of Catholic Schools* by J. Heft and C. Reck (Washington, D.C.: National Catholic Educational Association, 1992).
   b. *The Church That Was a School: Catholic Identity and Catholic Education in the United States Since 1790* by R. O'Gorman (Washington, D.C.: U.S. Catholic Conference, 1987).
   c. *Vision and Values* manuals (Washington, D.C.: National Catholic Educational Association).

      This NCEA program, while not currently in publication, served as the basis for *As We Teach and Learn: Recognizing Our Catholic Identity*. The manuals are packed full of ideas for discussion, assessment, planning and reflecting upon the Catholic identity of the school. The manual has prayer services, as well as activities for group processes.
   d. *What Makes a School Catholic?* edited by Francis D. Kelly, S.T.L., Ph.D. (Washington, D.C.: National Catholic Educational Association, 1991).

Preparation

1. Read through the entire plan in order to decide exactly how to use the ideas presented here.
2. Consider using a planning team for decisions about this meeting.

3. Decide who should participate: faculty only; faculty plus pastor, board chair, parent group chair, others. This might be an excellent time to include staff members, secretaries, custodians, etc., who play important roles in maintaining the culture of the school.
4. Establish a timeline.
5. Invite all those who will attend.
6. Distribute to all faculty members and others a form which asks them to respond to the following question: What have we done well this year?

   Encourage people to look at the whole school in its entirety.

   You might use the Strengths Section on the School Planning Form here.
7. Distribute to all faculty members and others "The Assessment of the Catholic Dimension of the School" (one for each participant).
8. Allow one week for faculty and others to return the assessment data to some pre-designated person (e.g., the faculty secretary, the principal, a member of the planning team).
9. Compile the data from the assessment forms. Prepare the results in such a way that all attending the meeting may review the information (e.g., print on newsprint, hang on the wall, make overhead transparencies, create a video).
10. Read through the process for the meeting and assign duties.

Process

1. Open the meeting with a prayer service. Appendix A is a suggestion, which should be adapted to the local community.
2. Do an assessment of the year.
   a. Everyone should have a copy of the evaluation results. If posted on newsprint, the room should be arranged so that all participants can easily see the results.
   b. Discuss and celebrate what has been accomplished. Allow time for conversation. Reminisce a little. Take time for a good laugh. Let people tell stories. Give a "box of rocks" award to the person who survived the year's biggest faux pas.
   c. Review and evaluate the results of the "Assessment of the Catholic Dimension of the School."
3. Using the Focus and Next Step sections of the School Planning Form, select an area of focus for the next school year. Limit the choice to only a single area or to a very few areas.
4. Select a planning team to identify responsibilities, actions, timelines, expected results. This group should be ready to suggest plans to the whole faculty at the fall in-service meetings so they will need to work over the summer. Since ownership of any project is a key factor in its success, let the team include anyone who volunteers.
5. Assign summer reading. Suggest a short, common reading for all—either from the list or the module you will be using.

Summer Planning

1. Gather a planning team.
   a. Set timelines for what is to be done next and when.
   b. Set responsibilities—who will do what?
2. Plan a faculty meeting for the beginning of school, using a module selected from this program.

Prayer Service

Opening Prayer

We praise you today, gentle God, for your presence among us, as we find ourselves finishing another academic year. We pray today, hoping to become more aware of the wholeness and holiness which is ours by our identity as your followers, by the work we have been called to do, and by the power of the dreams which live in us. Remind us it is through who we are and do that others will come to know you. Teach us to turn to you for the comfort you extend as we struggle to be faithful. We ask this in the name of Jesus, the Christ. Amen.

Scripture Reading

Come. You have my Father's blessing! Inherit the kingdom prepared for you from the creation of the world. For I was hungry and you gave me food. I was thirsty and you gave me to drink. I was a stranger and you welcomed me, naked and you clothed me. I was ill and you comforted me, in prison and you came to visit me. Then the just will ask him: 'Lord, when did we see you hungry and feed you or see you thirsty and give you to drink? When did we welcome you away from home or clothe you in your nakedness? When did we visit you when you were ill or in prison?' The king will answer them: 'I assure you, as often as you did it for one of my least brother or sister, you did it for me.' (Matthew 25: 34-44)

Reflection

Ask the group to reflect on all the times during the year they:

- helped others;
- gave extra time to a student;
- comforted a parent;
- paid attention to the less popular;
- helped another teacher;
- had students write to sick classmates;
- went to a funeral;
- gave fresh energy to teaching a lesson;
- held onto a sense of humor;
- taught someone to dance and sing;

- shared their faith journey;
- thanked people;
- gave a compliment;
- did one of many other things to bring joy to the life of another.

Let us give thanks for the gifts you have, which enable you to teach and help others.

Let us pray:

Lord, we marvel that you, in your divine wisdom, have chosen us to be instruments of your love. We are thankful for the work you have given us; work that engages and ennobles us, that gives us dignity and creative challenges, that calls us to growth and fullness of life. Help us claim our strength and need. When discouragement and fatigue come, give us laughter and support. Grant that we might stand in wisdom, for it is in wisdom that we are one with You, our God. We ask this through Jesus, the Christ. Amen.

Meeting Agenda

Concluding Prayer

God of faithfulness,
we come to you at the end of a day
and find ourselves needing to begin again
on new projects and new ideas.
We are in need of energy and renewed hope.
What change are we able to effect
by all our words or actions or prayer?
What do our efforts matter?
We are in need of your grace
to unsettle and redirect our hearts.
We are in need of your power
to rekindle and sustain our passion for justice.
We are in need of your love
that we might recognize the ever-present possibility
for change and conversion and growth.
We believe your Spirit is at work in our world.
Give us eyes of faith
that we might see such wonders in our midst
and the courage to live in hope.

—from *More than Words* by Schaffran and Kozak, (New York: Crossroads, 1991)

Service Learning

Bill Grace, Ph.D.

With what shall I come before the Lord, and bow myself before God on high?...He has told you, O mortal, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with thy God. (Micah 6: 6-8)

The prophet Micah reminds us that God calls us to do justice, love others, be kind, and walk humbly. Service to others is a powerful process by which our hearts and heads are converted and aligned with God's plan for healing the universe.

The purpose of this curriculum is to develop habits of the heart, mind, and hands so that we can be enthusiastic and committed laborers in the vineyard.

In a paper entitled "Values, Vision, Voice, Virtue: the 4 'V' Model for Ethical Leadership Development" written by William Grace, Larry Ebbers, and Dayle Kell, several useful points about service learning are made. I include them here.

—Students must understand that society needs their input, and that input must be intertwined in a values system that is established and confirmed.

—An effective service learning curriculum helps students confirm their core values by working towards their development and beginning the process of turning moral reasoning into moral action—taking the philosophical and turning it into the practical.

—Service to others is taught as being a mutually transforming process. As students reach out for the benefit of others, they become the beneficiary. Providing service to the community, whether local, national, or worldwide, is a vital step in giving students a wider perspective, a bigger world view. Many students are immersed in their own world. Their personal issues have forced them to remain self-focused and out of touch with the wider world. Reaching out to others opens their eyes and turns their focus outward. It also enables them to see themselves as part of the whole, as a world citizen.

—As students encounter social ills through their service and reflect upon service in the context of their value systems, they begin to reflect on their role in bringing about change. Their encounters with society and its problems help them to evaluate their values and abilities. Such encounters help them to see themselves as part of the whole and that they can bring about change.

—The students' experience in service gives them a realistic picture of "how life is" for an individual or community. Reflection on service, in the context of held values and a commitment to the common good, challenges students to articulate a noble, but achievable, picture of "how life could be better."

1. Core Values: Prelude to Service

Purpose

To identify, clarify and recommit to core values and to clarify their integral role in service learning in a Catholic educational setting.

Resources

Values awareness provides a critical context within which service to others is most inspired and best understood.

Information on values development abounds; however, for information on values development as it relates to service learning, see the following:

1. "Promoting Values Development Through Community Service: A Design" by Cecilia Delve, Suzanne D. Mintz and Greig M. Stewart (in *Community Service as Values Education, New Directions for Student Services*, #50, Jossey Bass, Summer 1990).
2. *Combining Service and Learning, Volume III: Service Learning. An Annotated Bibliography* (National Society for Experiential Education).

Preparation

1. Suggested reading:

   "Promoting Values Development Through Community Service: A Design."

2. Reflection

   Ask participants to recall a recent major decision that they made. Ask them to make note of it for later reflection and discussion.

Process

1. Personal

   Refer to the list of values words (Appendix B). Ask participants to do the following:

   a. Add two words to this list of 18 words in order to personalize the list.

   b. Reduce the list of 20 words to 10 by *keeping those values that are most important to you.*

   c. Reduce your list to five.

   d. Reduce your list to three.

   e. Reduce your list to two.

   Don't rush this process. Allow participants ample time to make these choices. The entire process (steps a. through e.) is likely to take 15 to 20 minutes.

2. Interpersonal

   As a result of the previous activity, each participant has identified his or her "core values."

   a. Request that participants share these core values with the rest of the group. (Make this voluntary. No one should feel forced to share. Assure participants that sharing will be helpful to the group.)

   b. Have participants (in small groups) discuss the following questions:

- Where were you "taught" your core values?
- By what means were these values "taught" to you?
- What systems, structures, rituals and relationships keep you mindful of your values?
- How often do you consult your values in the context of daily decision-making? (Recall your most recent major decision. In what way were your core values included in the decision-making process?)

c. Ask participants to brainstorm and make a list of the social problems that are pressing most vigorously on their local community.

d. Select one community problem and ask each small group to discuss the following in the context of their values:

> *It has been said that "values are the legs of faith." If that is so, what do your values call you "to do" in relation to the social problems facing your community?*

3. Institutional/Organizational

a. Ask participants to read and reflect on the following scripture passages (Appendix C).

4. Instructional

Have participants discuss:

a. What are the implications of this discussion for your work as Catholic educators?

b. What role can values education assume in relation to the goals of Catholic education?

Synthesis and Summary

Community service in a Catholic setting is not done for sake of civic virtue alone. Community service is the necessary outcome of a lived faith. Therefore, our service needs to be grounded in our faith and animated as an expression of our held values.

Community service that is identified, performed and reflected upon in the context of our faith, creates a reciprocal relationship of profound value. Service in the context of faith serves the "other" not only to satisfy immediate needs, but also to pursue justice by changing structures that oppress.

The one who serves in this comprehensive and faith-filled way is participating in a mutually-transformative process that promotes justice for the "other" and faith and character development for the "one who serves."

Action Plan

Using Appendix A.2, lead the faculty to develop action step(s) related to the faculty "growing in wisdom and grace." The Action Plan Outline (Appendix A.1) also may help them create doable and measurable steps.

After each of the next four faculty meetings, the staff will be asked to add to its Action Plan Outline by developing action step(s) related to the topic of the meeting.

2. From Values to Service: The Leap of Faith

Purpose

To provide a structure and a context that will assist teachers in (1) developing service projects, and (2) the corresponding reflection processes that promote learning from service.

Resources

Service learning is a form of experiential learning. The premise for experiential learning is that direct involvement in the learning process as an active participant significantly enhances the educational process for the student. The benefits are manifold. The student is most likely to learn faster and more comprehensively. In addition, the student will retain lessons for a much longer period of time because the experiential educational process integrates learning into the context of the students' lives.

Resources include:

1. "Past, Present and Future of Experiential Learning" by J. Carney (Paper presented at the North Carolina Conference on Experiential Learning, Burlington, N.C., National Society for Experiential Education, 1979).

   This overview of experiential learning identifies different forms, emphases, historical roots, evolutionary development and future projections. It provides a rich history on the development of public service internships, as well as other forms of experiential education (co-op, work-study, etc.) and a definition of service learning. It is helpful to anyone seeking to understand the tradition out of which service learning evolved.

2. *Service-learning: Three Principles* by R. L. Sigmon (National Society for Experiential Education, *Synergist*, 1979, p.9).

   A practitioner discusses three principles of service learning and basic tools for putting them into practice. Sigmon draws on the concept of "servant leadership" (Greenleaf, 1977) in articulating a vision for an education method in which "all can better serve and be served."

3. *The Service Society and a Theory of Learning That Relates Education, Work and Life* by A.C. Cohen (New York: College for Human Services, 1976).

   Cohen comments on the recent shift in employment from industry to human services and argues for a reorganization of education that would support this trend toward service employment. In building a new model of education supportive of a service ethos, opportunities would be expanded for students to learn from actual experience by blending theory and practice and testing academic material in real situations. The design of education would be reorganized and focused toward application in human service practice. Cohen identifies eight essential modes of providing service to empower citizens and five constant dimensions of effective service. She suggests that these themes or dimensions, common to all service areas and effective work with people, be reflected in the entire educational system.

4. "The Pedagogy of Participation" by D. Cross (*Teachers College Record*, December 1974, 76 (2), pp. 316-334).

   Cross recommends service projects as challenging environments for action and reflection. He sees them providing students with opportunities for meaningful participation by involving them in responsible, productive work with important

consequences for self and others. Cross suggests that "information learning should be dethroned from its custodial dominance of education to assist, when appropriate, an education that enables action." He draws upon Coleman's and Illich's visions of schooling to illustrate how a pedagogy of participation differs from information schooling. While the current school system sees instruction as preceding action, education for participation sees study as a phase of action, a complement to action or an outgrowth of action. He states, "School information rarely serves questions growing out of past action or purposes of present actions. Most often, school serves the imagined success of remotely future actions." In contrast, education for participation is founded on reflection—reflection upon past action, which is directed toward future action.

Preparation

1. Suggested reading :

   To Know As We Are Known: The Spirituality Education by Parker Palmer (Harper and Row, 1983).

2. Action and Reflection

   a. If time and circumstances permit, encourage teachers to participate in an act of direct service prior to the faculty meeting.

   b. If time and circumstances do not permit, ask participants to recall a time when:

      - they served someone
      - they were served by someone else.

Process

1. Personal/Interpersonal and Institutional

   a. Creating "gracious space"

      - Encourage individuals to recall a time when they felt "safe" to freely share their inner thoughts and feelings.
      - In small groups, have faculty describe the environment that facilitated an open interchange of thoughts and feelings.
      - Furthermore, ask teachers to discuss strategies for creating "gracious space" in their classrooms.

   b. Ensuring a "just approach to service"

      Based on the above action and reflection activities, ask participants to discuss the following statement:

      > *"Unless service to another is approached as a mutual learning and gift-giving process, neither service nor learning is possible."*

      Ask, what are the implications for the institutional values and structures that will guide and define service learning?

2. Instructional

   a. In Cecilia Delve's model of service learning (see *Community Service as Values Education, New Directions for Student Services*, #50, Summer 1990), Delve (and her colleagues) describes six different "entry points" for community service activities. They are:

—Group Based Community Service Activities
There are three models of service learning activity that engage students in a project as a member of a group.

- Non-direct Group-Based Community Service Activities
  In this setting, individuals are in the actual environment of the population being served, but not in direct contact with the client population.
- Indirect Group-Based Community Service Activities
  In this setting, participants are physically distant from the service site and the population being served.
- Direct Group-Based Community Service Activities
  In this setting, participants have face-to-face interaction with the service population, either at the service site or in another setting.

—Individual Community Service Activities
Students engage in a service-learning activity individually in all of the above settings: Non-direct; Indirect; and Direct.

Ask the participants (in small groups) to identify examples of each "entry point" and describe how they could be applied to students with differing experience levels (Appendix D).

b. The Delve model also describes levels of interest and commitment to service learning. They are:

- Exploration
  In this phase, new volunteers have yet to connect psychologically or emotionally with any one group or population or issue in the community. During this phase, students make critical decisions about where they will exercise their community energies.
- Realization
  Through this phase, students become focused on a particular population or issue and more confident in their beliefs.
- Activation
  In this phase, students move from bystanders to full participants in the discussion of the larger and more complex questions of racism, classism and economic injustices. Students begin to recognize the reciprocity between serving and learning as they receive more from their service than they are giving.
- Internalization
  In this phase, students who fully integrate their community service experience into their lives make decisions consistent with the values gained from such experience.

Synthesis and Summary

Service learning is a powerful tool that can revolutionize personal lives, curriculum, institutions and communities. It is essentially about relationships, care and justice.

Action Plan

Using Appendix A.2, lead the faculty to develop action step(s) related to the faculty

"growing in wisdom and grace." The Action Plan Outline (Appendix A.1) also may help them create doable and measurable steps.

After each of the next three faculty meetings, the staff will be asked to add to its Action Plan Outline by developing action step(s) related to the topic of the meeting.

3. Service and the Pedagogy of the Oppressed

Purpose

To demonstrate how community service provides an opportunity to see the world through the eyes of the disenfranchised and to explore the liberating nature of the vision of the poor.

Resources

As we engage in service to others with an openness to learn from their lived experience, we provide liberating visions for how a local community's quality of life can be improved. The pedagogy of the oppressed assumes that because the poor have suffered, they have both the knowledge and the right to be our teachers. Also, this unique pedagogy suggests that if you want to know what needs "fixing" in any community, ask the poor because the "brokenness" of the community touches their lives every day. Therefore, community service, rightly understood, asserts that "I serve in order that I may learn from the poor (the poor become my rabbi) and the other accepts my service so that they can teach me." With this understanding of service, the wisdom and insight of the "other's" experience is uplifted and dignified.

Resources include:

1. "Taking Community Service Seriously" by R. Shumer (*Community Education Journal*, October 1987, XV (1), pp. 15-17).

   According to several national surveys, community service exists primarily as an extra-curricular activity outside the realm of the school's educational purpose. While several noted authors, including John Goodlad and Ernest Boyer, have called for the inclusion of community service in secondary and college programs, most schools do not require service or make it an integral part of the regular curriculum. Shumer argues that in order to take community service seriously, connections must be made between the service and the learning derived from the service. By focusing on the learning dimension of the student, both those who are served and those who receive service benefit. Several school models that combine service with regular academic programs are cited.

2. "Church as Educator/College as Minister" by L.A. Chisholm (*Ministry Development Journal*, 1988, 11, pp. 16-21).

   Chisholm examines points of intersection between liberal arts colleges and the church and discusses a series of programs for college students, initiated by the Association of Episcopal Colleges, which brings together learning and service in various patterns. She addresses how programs might achieve their aim of education for understanding, compassion, and service. Chisholm states, "The educational program we employ must model that which we seek to teach; it must itself involve academic study, a means of confronting our own values as we try to understand those of others, and action in the form of service."

3. *The Reflective Practitioner: How Professionals Think in Action* by D. Schon (New York: Basic Books, 1982).

   Schon examines varied professions to illustrate how professionals go about solving problems and suggests that effective problem-solving relies less on formal educa-

tion and more on improvisation learned in practice: "reflection in practice." In so doing, but implicitly, he offers a theory and a description of a form of service learning.

4. *Educating the Reflective Practitioner* by D. Schon (San Francisco: Jossey-Bass Publishers, 1987).

   Schon offers a means for educating professionals for effective practice-based reflection. He presents the dilemma of educating professionals as a version of "rigor versus relevance." The focus of the book is on how to combine the higher knowledge of research-based, scientific rationality with the "mired" knowledge of working in the professional world. For Schon, the answer lies somewhere in-between, i.e., teaching practitioners to apply the rigorous act of thoughtful reflection to the everyday experiences of the workplace. Implications of this position for service learning are that students must have reflective activities to understand the value and substance of what they do in the community. Schon calls for a "reflective practicum"—a practicum aimed at helping students acquire the kinds of "artistry essential to competence in the indeterminate zones of practice."

Preparation

Suggested Readings

1. *The Pedagogy of the Oppressed* by P. Freire (New York: Continuum Publishing Corporation, 1970).

   Freire, considered a "radical educator," developed his theory through his work teaching the illiterate. He observed that "those who, in learning to read and write, come to a new awareness of selfhood and begin to look critically at the social situation in which they find themselves, often take the initiative in acting to transform the society that has denied them this opportunity of participation." His theory, tied to empowering the "oppressed," advocates active exploration of the personal, experiential meaning of abstract concepts through dialogue among equals.

2. *Education for a Critical Consciousness* by P. Freire (New York: Seabury Press, 1973).

   Freire is a Brazilian educator who developed an educational philosophy out of many years' work in adult literacy programs in rural Brazil prior to the military coup of 1964. Rather than a "banking" method, in which instructors deposit knowledge and skills in students, Freire sees education as a dialogue through which teachers and students examine their life experiences and develop in the process the reflective and literacy skills needed for such examination. The learner's experience is the starting point in this form of education. The instructor's engagement of learners in this pedagogy is a political act, which leads to empowerment. It is a means to reversing the socialization of learners and reinforcement of the oppression of low-income groups, which Freire sees taking place through traditional education. Freire's philosophy provokes service-learning practitioners to examine the outcomes and context of their practice. He offers a rationale and guide for service-based learning as an empowering experience for the learner, as well as for those to be served.

3. "What Homes Are We Making Ourselves?" by Joseph Ferry (*Snow Madonna, The Other Side*, March/April 1993, pp. 18-19).

Process

1. Personal/Interpersonal
   a. Ask participants to recall a time when someone took advantage of them.

      Based on that recollection, ask participants to recall the feelings and thoughts associated with that event.

      After several minutes, ask participants to gather in triads and tell their stories. As individuals tell their stories, other members of the triads should listen for what is common in the stories.

      After approximately ten minutes, ask all group members to reflect silently on the stories and the elements of commonality in the stories. After the silent reflection, ask participants to share the feelings they experienced in association with having someone take advantage of them.

      List all of these feelings on newsprint.

   b. Facilitate a large-group discussion on the following questions:
      - In what way does modern culture "take advantage" of the poor?
      - What assumptions can we make about how they might feel?
      - What does it mean to be in solidarity with the poor?
      - If we would like the "poor" to teach us about how the "community" could be improved, what must our demeanor be during the service activity.
2. Institutional

   Ask participants to discuss (Appendix E):
   - How does the institution create structures that promote the pedagogy of the oppressed?
   - What policies and procedures exist in your institution that would limit your ability to engage in the pedagogy of the oppressed?
3. Instructional
   a. Ask participants to gather in groups of eight.
   b. Ask participants to recall their core values and the feelings associated with having someone take advantage of them.
   c. Ask the group to develop two separate murals of their community. Emphasize the use of images and symbols. Words should be used only if necessary.
      - Mural #1 should depict what a community would look like if members were worried about being taken advantage of, or were actually being taken advantage of, in one or a variety of ways.
      - Mural #2 should be a reflection of what a community would look like if everyone was living out their core values.
   d. After this activity, ask participants to discuss how service to the poor can provide us with uplifting visions for how our communities can be improved.

Synthesis and Summary

If leaders are to provide vision for their organizations, they need to develop confidence in their ability to see the big picture and to develop facilitating skills that they can use to motivate people and get things done. Before they rush into doing something, students

need to clarify what they want to accomplish. That is the difficult work of finding a vision. Vision-discovery is a personal process of integration and observation. Students need to be challenged to integrate the wisdom that comes to them through service with their core values. For example, as a student is challenged to reflect on an experience of feeding the hungry in the context of his or her core values, enlightenment is often the end result. Students begin to become aware of the systemic nature of hunger, and this awareness often takes the form of an "ought" statement.

A student might say, "It felt good to help feed the hungry, but why is there hunger? It's not right that someone's basic needs can go unmet. Something ought to be different." This "ought" statement is the beginning of the Vision Development Process.

Kouzes and Posner (in *The Leadership Challenge*, San Francisco: Jossey-Bass, 1987) offer the following questions to assist leaders in further clarifying their vision (Appendix F).

1. How do you want to change the world for yourself and your organization?
2. What future would you invent for yourself and your organization?
3. What mission absolutely obsesses you?
4. What is your dream about your work?
5. What is the distinctive role or skill of your company (department, plant, project, etc.)?
6. About what do you have burning passion?
7. In what do you totally and absolutely believe? What are you absolutely and totally convinced can happen?
8. What legacy do you want to leave behind?
9. What work do you find absorbing, involving and enthralling? What can happen in five to ten years if you remain absorbed, involved, enthralled in your work?
10. What is your ideal community (organization)?

As students are challenged to further develop their vision, they develop an increased internal motivation to increase their leadership effectiveness. Students, at this point, desire the "skills" of leadership for new reasons and with enlightened self-interest. At this point, students are prepared to make a conscious commitment to their vision. This process begins by identifying a "first practical step" that they can take in pursuit of their vision. Students should be encouraged to develop measurable and time-bound goals and objectives that challenge them to begin the project. Finally, it is often helpful at this point, if a student begins to build a support network of peers, faculty, staff, community members, etc., who will challenge, support and accompany them in pursuit of their vision.

Action Plan

Using Appendix A.2, lead the faculty to develop action step(s) related to the faculty "growing in wisdom and grace." The Action Plan Outline (Appendix A.1) also may help them create doable and measurable steps.

After each of the next two faculty meetings, the staff will be asked to add to its Action Plan Outline by developing action step(s) related to the topic of the meeting.

4. From Vision to Advocacy: On Earth as It Is in Heaven

Purpose

To understand the responsibilities we have to teach students about and prepare them for the responsibilities of living out their Christian faith in a democratic society.

Resources

James MacGregor Burns (in *Leadership*, Harper Torchbooks, 1978) suggests that there are two basic types of leadership:

- Transactional—the purpose of which is to maintain the status quo for a chosen few and
- Transformational—the purpose of which is to change the status quo for the common good.

We will return to distinguish between these two types of leadership through our commitments to community service and values.

Resources include:

1. "The Forgotten Half: Non-College Youth in America" (in *Commission on Work, Family & Citizenship*, Washington, D.C.: William T. Grant Foundation, January 1988).

   This report directs attention to the hurdles that non-college young people face in their transition from school work to their search for a career. It explores ways in which a wide range of community institutions, acting in concert with the schools, can respond better to preparing non-college-bound young people for adult self-sufficiency by breaking down barriers between education and the world of work. Among the school-to-work approaches advocated are school volunteers and community and neighborhood service. The report suggests ways of expanding opportunities for youth to serve their communities through sponsorship from local, state and private sources. The Commission states, "The experience of service to the community should be vigorously promoted as a third element of learning as important as schooling and work." The report includes examples of selected education and service-learning programs and encourages readers to take advantage of the extensive knowledge already available of similar model programs that motivate young people and promote school success.

2. "Community Service, Civic Arts, Voluntary Action and Service Learning," edited by R.L. Sigmon (Occasional Paper #8, Raleigh, N.C.: National Society for Internships and Experiential Education, 1987).

   This is an edited version of a panel presentation, sponsored by the Special Interest Group on Service Learning at the October 1986 NSEE Annual Conference in Seattle. Leaders of programs linking community service and education reflect on the current status of public and community service learning, voluntary action and civic arts activities. The six program leaders include: Steven Shultz, Director, Westmont Urban Studies Program, Westmont College, San Francisco; Susan Stroud, Director, Campus Compact (Project for Public and Community Service); Ed O'Neil, Associate for the Kettering Foundation and representative of the University of North Carolina at Chapel Hill; Debbie Cotton, Director, Young Volunteers in ACTION, Volunteer Clearinghouse of the District of Columbia; Richard Couto, Director,

Center for Health Services, Vanderbilt University, Nashville, Tenn.; Tim Stanton, Assistant Director, Public Service Center, Stanford University and Past President of NSEE; and Robert Sigmon, NSEE Vice President and Associate Director of the Wake Area Health Education Center.

3. *Education and Social Action* by S. Goodlad (New York: Barnes and Noble, 1975).

   Goodlad offers a British perspective on the learning that comes about as a result of undertaking meaningful social action.

4. *The Servant as Leader* by R. Greenleaf (Cambridge: Center for Applied Studies, 1970).

   This essay examines Greenleaf's notion that the best leaders are those who serve in such a way that those served grow healthier, wiser and more autonomous.

5. *Servant Leadership* by R. Greenleaf (New York: Paulist Press, 1977).

   Greenleaf's thesis is that great leaders are those who lead because of a desire to serve. His perspective on "leadership" and "service" helps define the significance of service learning.

6. *Education for Citizen Action: Challenge for Secondary Curriculum* by F. Newmann (1976).

   In this book, Newmann builds a conceptual argument that education must "help students engage in intelligent action." He offers a systematic rationale for having exertion of influence in public affairs, as opposed to simply understanding them, as a central priority for secondary education. In addition, he outlines student competencies implied by his goal in an "agenda for curriculum development" and analyzes both structural and pedagogical issues schools must face were such a curriculum to be implemented. The appendix contains a dated, but still useful, list of national organizations with relevant resources and schools with programs modeling aspects of the proposed curriculum. Newmann followed this publication with an action learning curriculum design of his own.

7. "Learning Civics in the Community" by S.F. Hamilton and R.S. Zeldin (*Curriculum Inquiry*, 17(4), 1987, pp. 408-420).

   Hamilton and Zeldin report on an empirical test of the effects of an out-of-the classroom experiential learning program on adolescents' knowledge and attitudes about local government. Comparisons are made between high school students serving as interns with local government officials in four different programs in New York State and students selected to participate in the same programs at a later time, as well as between interns participating in the four programs and students in conventional civics classes. The study yielded statistically significant differences in favor of the interns for knowledge and "political efficacy." The authors attribute these gains to students' participation in the programs and emphasize the importance of seminars and a close relationship between interns and sponsors. They use their evidence to call into question the assumption that classrooms are always the best settings for learning, particularly when the learning goals involve socially-constructive attitudes about and knowledge of local government.

Preparation

Suggested Readings

1. Dr. King's "Letter From A Birmingham Jail" (William J. Bennett, *Book of Virtues*, pp. 258-262).
2. Henry David Thoreau's "Essay on Civil Disobedience."
3. Enclosed draft article by Grace and Ebbers.

Activities

1. Reflection(Appendix G).

   Ask participants to personally reflect on the "Lord's Prayer" and to meditate on the line, "...on Earth as it is in Heaven." Ask participants to share, with a small group, their reflections and meditations on the "Lord's Prayer."

Synthesis and Summary

Ask the group to consider the following image:

> *When you left your home this morning, you inadvertently left the water running in the kitchen sink. The whole time that you have been at work, water has been spilling over the sink and onto the floor. When you get home, open the door and encounter the "mess," what would be your first instinct?*

After thinking for a moment, most people answer, "Turn off the water."

However, most of our social service agencies are focused on "mopping up the floor."

Advocacy is the attempt to understand and change the "systemic" nature of modern culture that promotes hunger, homelessness and other forms of injustice.

The root of the word advocate is: "the one who is called upon to plead for the other."

As advocates, we are called to plead with society to turn off the faucets of injustice. As believers, we are called upon to plead that our culture might be as just on earth as it is in heaven.

Action Plan

Using Appendix A.2, lead the faculty to develop action step(s) related to the faculty "growing in wisdom and grace." The Action Plan Outline (Appendix A.1) also may help them create doable and measurable steps.

After the next faculty meeting, the staff will be asked to add to its Action Plan Outline by developing action step(s) related to the topic of the meeting.

5. Covenant Community: A Required Context for Service Learning and Servant Leadership

Purpose

To clarify the importance of community in the lives of transformational leaders.

Resources

Community was an integral part of our ancestors' lives. Their lives were lived out in the "village" and, therefore, community — with all of its blessings and challenges— was the norm. Today, we need to be intentional about our choice to be in community. We need to create the settings, teach the skills and tell the stories of the human spirit's need to be rooted in community.

Resources include:

1. *Caring: A Feminine Approach to Ethics and Moral Education* by N. Noddings (Berkeley, Calif.: University of California Press, 1984).

   In examining the basis of moral action, Noddings offers a feminine view of ethics, rooted in receptivity, relatedness and responsiveness. She argues that "the primary aim of every educational institution and of every educational effort must be the maintenance and enhancement of caring" and insists that schools can and should be "deliberately designed to support caring and caring individuals." In Chapter Eight, entitled "Moral Education," Noddings addresses the question, "What would schools be like under an ethic of caring?" She proposes three means of nurturing the ethical ideal (dialogue, practice and confirmation) and recommends that students regularly be involved in service activities or "apprenticeships in caring."

2. *The Different Drum Community and Peace Making* by M. Scott Peck (1987).

3. *The Company of Strangers: Christians and the Renewal of America's Public Life* by Parker Palmer (1977).

Preparation

Suggested Readings

1. Chapter 5 of *The Different Drum Community and Peace Making* by M. Scott Peck.
2. Exodus 6: 2-7.

Process

1. Reflections (Appendix H).

Ask participants to recall a time when they experienced "pseudo-community," recall a time when they experienced "community;" and what does it mean to share a "covenental" relationship?

Synthesis and Summary

As Christians, we are on a journey from God to God.

In the process, we, as members of the body of Christ, share with the Spirit the responsibility of reweaving God's creation. Community service is a powerful transformational tool with which we can pursue this purpose.

The journey is hard and cannot be accomplished by soloists. Our commitment to community is a public confession of our need for one another. Our egos would bid us be cautious, while the spirit would have us pursue community recklessly.

The healing of our communities awaits the vulnerability of our hearts.

Actio Plan

Using Appendix A.2, lead the faculty to develop action step(s) related to the faculty "growing in wisdom and grace." The Action Plan Outline (Appendix A.1) also may help them create doable and measurable steps.

Conclusion

1. Conclude the session with a prayer of commitment to the plan for building the school's service learning through working on personal/interpersonal, instructional and organizational aspects of its life.
2. Provide a treat for the faculty to enjoy at the end of the meeting as a celebration of concluding the module on service learning.

Follow-Up

1. As a follow-up to this session, the principal could send a letter to the broader community (e.g., parents, parishioners), describing the process the faculty went through to arrive at its plan and asking the community to pray for the school faith community as it commits itself to growth. As implementation of the plan continues, include articles about its progress in the school's publications.

Coming to the End: Sustaining Identity

Institutions, like people, are not static. There is growth and change around some core that defines who we are—our identity. While there is an essential, recognizable "something" about a person, or an institution, when there is life, there is change as well. People are always gaining new knowledge and understanding, acquiring skills and shedding bad habits. We are always becoming—becoming more of who we were meant to be. The same is true of an institution because it is made up of human beings. In that sense, the Catholic school will always be an institution in process, defining and redefining its identity. A school can not complete a program designed to deepen awareness of its Catholic identity and then collectively say, "Ah! Now we have it! We are done with this issue" any more that a person can say, "This is me. I'm set. No changes ever."

That said, it seems impossible to schedule a final meeting about Catholic identity. On the the other hand, the faculty has spent many past meetings taking a deeper look at the Catholic identity of the school. It is possible to have completed every meeting in every module of *As We Teach and Learn: Recognizing Our Catholic Identity*. The end of the program has come. It does make sense to mark the occasion in some way.

As a result, the suggestion here for a meeting or for particular events is entitled **Sustaining Identity**. However you choose to mark the end of participation in *As We Teach and Learn: Recognizing Our Catholic Identity*, the work now is to sustain it, keep it going, continue the awareness, define it again for new members of the community.

Here are some suggestions to mark this occasion.

1. A Faculty Meeting

Since *As We Teach and Learn: Recognizing Our Catholic Identity* primarily engages the faculty, they are the people who should reflect and celebrate this time. Faculty should be involved in the planning and implementation of this meeting.

Purpose:

To evalute growth in recognizing the key characteristics of Catholic identity

To celebrate accomplishments

To consider the sustaining dimension

Preparation:

1. Read through the entire plan for the meeting to organize and select activities which are appropriate.
2. Invite faculty members to write a brief reflection on the following questions:
   - What have I learned?

- What surprised me?
- What has changed in our school, my classroom as a result of the focus on Catholic identity?
- What was most difficult?
- What knowledge do we still need?

Ask teachers to turn in their responses ahead of the meeting. A teacher or principal can receive the reflections. Copy the notes for the whole faculty. (Let teachers know the notes will be copied. Names can be omitted.)

3. Each module might be represented by a sign or symbol. Ask teachers to bring something to the meeting which symbolizes one of the six characteristics or an activity or event that happened during the program. Let people use their imagination.
4. Invite one faculty member to serve as the reflector or discussion leader. The principal could also serve in this capacity.

The Meeting

Opening Prayer:

The beginning of the **Magnificat of Fidelity**[1]

Embrace, my soul
those who turn to God, wondering.
Companion, my spirit.
those who are kind.
Age after age God summons witnesses.
Age after age people respond.
Age after age holiness seasons creation.
O God, you are that holiness,
lifted up, exalted, and celebrated by those who love you.

Discussion:

1. Allow time to read "reflection notes." The notes should present topics for discussion and reveal different responses. Let the notes shape the agenda for discussion. Take time with the conversation.
2. Consider sustaining: List all the synonyms for the word "sustaining" the group can suggest on a large piece of newsprint.

Discuss:

- What normal things do people do to "sustain" their lives?
- What things do we do to *sustain* our health? to *keep* our relationships *alive*?
- What *sustains* as teachers? What new things have we learned to *strengthen* our teaching? Who supports us? Nourishes us?

3. A little ceremony of symbols: Ask teachers to present the symbol they have chosen and tell what meaning it has for them. The items might then be grouped in the center of a table.

[1] Ann Johnson (1991). "Miryam of Jerusalem." *Teacher of the Disciples*. Notre Dame: Ave Maria Press.

4. Summarize: The person chosen ahead of time should help the group summarize the ideas from the discussion. Invite comments from any members of the group.
5. Planning (optional): If you choose to move from celebrating accomplishments to beginning a new planning cycle, that work would fit nicely here.

Closing Prayer: the conclusion of the **Magnificat of Fidelity**

You remember your saints and sages of old.
The good they accomplished lives on.
You sustain your saints and sages alive in the world today,
encouraging them, clearing their way.
You lift up those newly come to your teachings.
Like newborn babes you cherish them softly.
Clarify their plans, strengthen their efforts,
deepen thier commitment.
Let them soar as though they flew on the wings on an eagle.
Let them run swiftly and never grow weary.
Let them learn well and find friendship among us
in order that they may walk the long walk
and never grow faint.
Grant a good life to the true of heart.
We cast our lot among them,
let none of us be put to shame.
'Blessed are you, our God, Loving Companion,
teacher of all you call to your side,
who sustains and encourages good people.'

2. Activities with Parents

Try an action research project. Mid-year, in anticipation of the conclusion of this program, interview parents about what they think makes a school Catholic. What are the signs and symbols they notice? What are they aware of? What do they expect? Bring the results of your interviews to the faculty. Share the information with parents at one of their meetings. What work is left to do? Make a plan for future activities.

3. Activities with Students

Ask students: what they think makes a school Catholic. Plan an assembly for Catholic Schools Week, or the closing school assembly and ask students to depict their understandings in some way—drama, art, song.

4. A Concept Chart

Post a Concept Chart on the faculty room wall, in classrooms or in the central office. To keep key concepts fresh and alive, post a chart of the characteristics you have studied. Refer back to the concepts from time to time, when they naturally come up in discussion. Other characteristics might be added to the chart.

Assessment of the Catholicity of the School

School Planning Form

Directions: Each participant will need a copy of the completed Summary Form found in the Assessment Package. Take some time to look at the perceptions of your faculty colleagues as summarized on the form. Working as a group and using newsprint to show responses, address the following questions.

STRENGTHS

1. Which areas appear to be areas of strength?
2. List some activities, behaviors, events, etc., which clearly show that these areas are being implemented in various classrooms and school-wide.
3. How can we continue to keep these areas strong?
4. Do our "publics" know about these areas of strength? List some ways we could increase their awareness.

FOCUS

1. Which areas appear to be areas of challenge?
2. Why?
3. Do we see this as a need? Do we need more information?
3. What could help us address these (i.e., inservice*, resources, etc.)?
4. List some activities, events, behaviors, etc., which exemplify these areas.
5. Discuss ways in which these areas could be implemented in classrooms, school-wide.

NEXT STEP

1. What is our next step? Make a plan of action which includes: What, Who, When, How, $. Think: What is our desired outcome in this area?

** NCEA has developed modules for each major area of assessment*

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Appendix A.1

Action Plan Form:

Qualities We Have Chosen to Enhance/Develop_____

	What Will Be Done	By Whom	By When	How Will We Know When We Have Achieved the Goal
Personal/ Interpersonal Level				
Instructional Level				
Organizational Level				

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Appendix A.2

Action Steps

1. Identification and celebration of what the faculty is currently doing well with respect to growing catechetically and theologically in wisdom and witness.

2. Identification of up to, but no more than, three areas that can be improved over the short range, that is, one to six months. There should be a specific assignment of personnel, responsibilities and timelines to achieve these.

3. Identification of major institutional/organizational and/or instructional changes that may be needed to accommodate long-range (one to three years) plans identified by the faculty. These will require further research and input from such groups as students, parish ministers, families, parishioners, diocesan office personnel and other outside consultants, etc. Specific responsibilities and timelines for research, analysis, revision of plans, implementation of plans, etc., should be tentatively sketched out either by the total faculty or a subcommittee.

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Appendix A.3

Action Plan Evaluation

Keep the evaluation as simple as possible. The more measurable the action steps are, the easier it will be to evaluate and then enhance or revise these action steps to achieve your goal.

Action Step Evaluated	By Whom	Among Whom (Faculty, students, parents, etc.)	Target Date	Achievements	Further Steps

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Appendix B

List of Values

Peace	**Integrity**
Wealth	**Joy**
Happiness	**Love**
Success	**Recognition**
Friendship	**Family**
Fame	**Truth**
Authenticity	**Wisdom**
Power	**Status**
Influence	**Justice**

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Appendix C

Scripture Reading and Reflection Questions

I hate, I despise your festivals, and I take no delight in your solemn assemblies. Even though you offer me your burnt offerings and grain offerings, I will not accept them; and the offerings of well-being of your fatted animals I will not look upon. Take away from me the noise of your songs; I will not listen to the melody of your harps. But let justice roll down like waters, and righteousness like an everflowing stream. (Amos 5: 21-24)

With what shall I come before the Lord, and bow myself before God on high? Shall I come before him with burnt offerings, with calves a year old? Will the Lord be pleased with thousands of rams, with ten thousands of rivers of oil? Shall I give my first born for my transgression, the fruit of my body for the sin of my soul? He has told you, O mortal, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God? (Micah 6: 6-8)

Discuss the following questions (in small groups):

- What does God expect of his people?

- According to Micah and Amos, what should be a major priority when we gather as the church?

- In what ways do the teachings of Jesus underscore these priorities?

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Appendix D

Reflections

Entry Points for Community Service Activities

—Group Based—
Non-direct
Indirect
Direct
—Individual—
Non-direct
Indirect
Direct

Identify examples of each "entry point" and describe how they could be applied to students with differing experience levels.

The Delve model also describes levels of interest and commitment to service learning. They are:

- Exploration
- Clarification
- Realization
- Activation
- Internalization

Identify examples of each "level" and describe how they could be applied to the development of differing service placements and corresponding reflection activities.

Reflection on service activities, if done comprehensively, should focus on four distinct areas. They are:

- Self-awareness—What have I learned about myself emotionally? Socially? Intellectually? Spiritually?
- Other-awareness—Do I see the poor, hungry, homeless differently and if so, how?
- World view—How has my world view been affected? Do I see more connections, concerns, conflicts? If so, what are they?
- Faith development—Has my understanding of scripture, faithfulness or my relationship with God been affected? If so, how?

Discuss how to integrate these elements of human development into a comprehensive reflection process.

Note: In all curriculum development, consider differing forms of intelligence and multi-modal options for delivery, reflection and expression.

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Appendix E

Reflections

Discuss:

- How does the institution create structures that promote the pedagogy of the oppressed?
- What policies and procedures exist in your institution that would limit your access to engage in the pedagogy of the oppressed?

1. Gather in groups of eight.
2. Recall your core values and the feelings associated with having someone take advantage of them.
3. Develop two separate murals of your community. Emphasize the use of images and symbols. Words should be used only if necessary.
   - Mural #1 should depict what a community would look like if members were worried about being taken advantage of or were actually being taken advantage of in some (or a variety of) way(s).
   - Mural #2 should be a reflection of what a community would look like if everyone was living out their core values.
4. Discuss how service to the poor can provide us with uplifting visions for how our communities can be improved.

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Appendix F

Kouzes and Posner Questions

1. How do you want to change the world for yourself and your organization?

2. What future would you invent for yourself and your organization?

3. What mission absolutely obsesses you?

4. What is your dream about your work?

5. What is the distinctive role or skill of your company (department, plant, project, etc.)?

6. About what do you have burning passion?

7. In what do you totally and absolutely believe? What are you absolutely and totally convinced can happen?

8. What legacy do you want to leave behind?

9. What work do you find absorbing, involving and enthralling? What can happen in five to ten years if you remain absorbed, involved, enthralled in your work?

10. What is your ideal community (organization)?

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Appendix G

Reflections

Reflect on the "Lord's Prayer" and to meditate on the line, "...on Earth as it is in Heaven."

Interpersonal

a. Share, with a small group, their reflections and meditations on the "Lord's Prayer."

b. Explain that transformational leaders try to change the status quo for the common good. Ask participants to name three transformational leaders who tried to change the status quo for the common good in the last 2000 years.

- Who are they?
- What happened to them?
- What could it cost you to be a transformational leader?
- What could it cost you not to be a transformational leader?

Institutional

- Why would it be in the self-interest of institutions not to prepare youth to be transformational leaders?
- Why would it be in the enlightened self-interest of institutions to prepare youth to be transformational leaders?

Instructional

Refer to phases 4 and 5 in Delve's model of service as values development.

- What curricular offerings could be developed to provide opportunities for youth to develop their activation and internalization commitments?
- How could parents and the broader community be involved in this process?
- What awards, rewards and recognition opportunities could be created to motivate and inspire transformational behavior in your students?
- What awards, rewards and recognition opportunities could be created to celebrate transformational leaders in your community?

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Appendix H

Reflections

1. Recall a time when you experienced "pseudo-community."
2. Recall a time when you experienced "community."
3. What does it mean to share a "covenental" relationship?

Interpersonal

1. Explain that, according to M. Scott Peck, community is dependent on risk-taking and risk-taking is ultimately dependent on our ability to be vulnerable with each other.
2. Ask the group to describe an environment that encourages risk-taking and vulnerability.
3. Ask participants to share a "promise" they would need from the group in order to take more risks for the sake of community.
4. After discussing the needed "promises," give individuals a "Post-it Note" and have them complete the following sentence on it: To promote vulnerability for the sake of community, I promise...
5. After the statements are written, ask individuals to read their promises to the group and "post" their notes on a common sheet of newsprint.
6. Establish a committee to take these promises and combine them into a statement of "covenant community."

Institutional/Organizational

1. Ask participants to examine the statement of "covenant community" to understand how it should impact the institutional structures and programs at your school, including:
   - Admissions and marketing materials
   - Fund-raising
   - Orientation
   - Disciplinary system
   - Grading system
   - Staff hiring and evaluation system
2. Explain that in community, we are challenged to provide broad access to the decision-making process, especially as it relates to the distribution of power and resources. Ask, what steps could be taken to broaden teacher, parent and student involvement in decision-making processes.

Instructional

Ask the group:

a. What would a classroom look like if a primary purpose of faculty were to establish a learning community?

b. How would retreats be utilized?

c. How would power be shared with students?

d. What new dimensions would be added to the learning process?

e. How would you know if you were being successful?

f. What would be a first practical step?

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Bill Grace, Ph.D., is the founder and executive director of the Center for Ethical Leadership. The Center is a nonprofit organization that offers training in ethical leadership and collaborative problem-solving to promote economic justice and the common good. These programs and services are provided to five primary constituent groups (corporate, religious, government, neighborhood and youth leaders) in the Seattle, WA, area.

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